Vol. 1 APRIL, 1924 No. 1

The Liberal

THE PANTHEON THEATER
Sheridan Road, Near Wilson Avenue, Chicago
The Home of The Peoples Church
One of the Largest and Most Beautiful Theater Auditoriums in America

Published monthly by

The Peoples Church

CHICAGO

Ten Cents a Copy One Dollar a Year

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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"He is the freeman whom the truth makes free!"

—Cowper.

THE LIBERAL

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

VOL. 1 CHICAGO, ILLINOIS, APRIL, 1924 NO. 1

"WHAT IS A LIBERAL?"

One of the certain evidences of a carefully informed mind is the discrimination used in the selection of words and phrases by which thought and understanding are conveyed. The shallow pseudo-thinker always betrays his mentality by the looseness of his speech. No amount of enthusiasm, bombast, or emotionalism can cover up the defective reasoning or the lack of understanding fundamentally the problem or subject under discussion. In these days of lamentable religious controversy, being so intense at times as to make difficult the realization of spiritual truth, every one who is sincerely desirous of knowing the truth needs to carefully analyze the problems, investigate the sources of information, determine how many of our opinions are results of tradition, superstition, fear, race, environment—and the myriad of other factors that are a part of the influences which determine view points. The people who utilize the processes of reason on problems of import, are decidedly in the minority. It is much easier to permit some preacher, priest, or rabbi, or some book, or some journal, or some church, to do our thinking for us. How many of our opinions represent our own efforts to know and recognize the truth about any subject?

Thinking as an individual experience has never been a popular procedure, and the individual who "thinks for himself" has always been the recipient of antagonism and condemnation by the type of mind incapable of sustained individual effort. One of the words being battered about a tragic abandonment of its real meaning is the word "liberal." In the present deplorable antagonisms aroused by the "war in the churches" two words are being glibly used by both sides without careful consideration of their true meaning. There is nothing "modern" about much of the philosophy of the "Moderns" and there is much that is obviously not fundamental in the position of the "Fundamentalists." Truth is not locative or racial, but universal, and absolute. It never can be considered in terms of the relative. I resent being called a "modernist" and I need entertain no anxiety about have taken care of that,—but I do desire being truly and sincerely called a "Liberal." A Liberal when speaking in terms of its philosophical significance is one who entertains an open mind toward all the problems involved in this experience of life. A true Liberal can never assume an attitude of impregnability toward any theory, ideal, creed, race, individual, church or system. A true Liberal can never say, "You are wrong if you do not see this matter through my eyes and comprehend it with my mind." A true Liberal never permits his intellectual variances to obscure those attractive qualities of heart and life of those who disagree with him. A true Liberal will never willingly injure his fellow-man of whatever belief—A true Liberal will never be the assasin of another's character—A true Liberal will never retaliate the "unchristian" attacks of those who are professing to be "like Christ." Bigotry is an ignoble attitude whether it be manifested by a "modernist" or a "fundamentalist." I have known bigots in both camps. One is no more attractive than the other. A true Liberal will never become a self-constituted judge to decide the

"Christianity" of any man. A true Liberal is never afraid that any discovery of science, any achievement of the inventor, any verdict of the time-records of rock or tomb, or any law of biology, or verdict of the science of anthrpology, can take away from the creator the power and beauty of His being—the telescope increases our vision of God and the microscope reveals his consideration of the minute—All is His handiwork. Evolution does not impress me as decreasing our esteem but as magnificently widening our vision of the God behind it all. Such is the mental attitude of the Liberal. What a pity that men cannot differ theologically and yet be united in the "bonds of the spirit." The world has witnessed fewer tragedies than that now sweeping the religious world. If one fraction of the energy being wasted,—and wasted it is—could be spent in helping to solve the urgent problems which are daily becoming more acute we would have a different condition in the world of today. What about the war, child-slavery, the social evil, poverty, government, economics, and all the others? Did Jesus have anything to say about these problems? Is "following Him" only to be construed as assenting to a theological belief "about Him"? Did he say anything in a prayer about "Thy Kingdom come on earth"? Why make Jesus always a theologian by selecting those utterances which can be interpreted with their theological significance? Why a one-sided Jesus? Why emphasize the speculative and philosophical and not the pragmatic? He had a definite message for the economic and moral conditions of his day. That message was true—therefore it is universal and applicable to every age. The Liberal is concerned with Christianity as a way, and not as a creed—as a life and not as a system. The true Liberal will work with any individual organization that tries to make articulate the voice of Jesus in this age in helping to solve the problems of the here and now. He will gladly acknowledge any genius of humanity, who has tried to touch life with a star-ward impulse. With the Liberal the cause is supreme and not the theory. The performance is imperative and not the promise. The other evening I spoke at a gathering of 1500 men and women, who had been brought together by the desire to preserve for posterity the remnant of the Out-of-Doors of the America of our ancestors. Conservation of our natural resources, our animals, birds, and fishes, of fin, feather, and fir — our forests, lakes and streams. This was the inspiration of the gathering. The list of speakers comprised a Roman Catholic priest, a Jewish Rabbi, a Congregationalist, a Presbyterian, a Methodist ,a Lutheran Minister, an Ethical Culturist, and a Unitarian. During the whole affair, there was not one discord, no intimation of theological differences, no personal animosities, the very environment was inspiring. We were all solidified by the unity of one great ideal. More than once during the evening, this thought came to me, if all the waring and wrangling "Christians" with their plans, creeds, isms, theories, and the attendant bitterness, could all be forgotten while in the unity of the great need all of us together, of whatever creed, simply took this attractive position—"I will believe what I feel to be true about this or that in religion, but I will unite with my fellow man in trying to make this a better world in which to live. I will respect his honest convictions or matters of religion. I will not harass him "falsely accuse him" with my own judgments. I will gladly recognize his right of individual opinion, and his freedom to worship God according to the dictates of his own conscience—and I will co-operate with him in every way for after all he may be right." All this to me is what it means to be a Liberal!

"THE HUNT FOR HAPPINESS"

Extract from a sermon by Dr. Bradley in The Peoples Church on Sunday morning, March 30th, the subject was "The Hunt For Happiness:"

"One of the chief evidences of our superiority in things of the spirit is our ability to rise above circumstances which are discouraging and disheartening.

And so, for a little while this morning let you and I think together about one or two things that have vitally to do with this thing in life which we call Happiness.

The quests of life are many. There is the quest of Love and it finds its highest crystalization in the story of Sir Galahad. There is the quest for money, and it finds its highest expression in the story of "Jason's Fleece." There is the quest for God, and it finds its beauty and its greatest charm in the Book of Job. There is the quest for Happiness, and this quest is the background of every other. For, no matter how carefully we analyze those great ambitions of life, and no matter how deeply we are deceived from time to time as to their importance in our life, after we have carefully analyzed them to the nicety of excluding everything which is foreign to the genius of their purpose, I think sooner or later we discover that the ideal of Happiness is in the background of every other quest.

There is that great universal thing in life which seeks to be at ease and which seeks always its equilibrium. There is that emotional reaction toward every experience which with the repetition of the experience has much to do with our repeating the experience again, for those reactions which come to us because of certain experiences in life are crystalized into memory, and it is these memories which determine a repition of the experience.

And so when we come to a philosophical attitude toward this problem, this quest for happiness, we might take it to be one of the basic things in human life. If upon a careful analysis of the motives of men we find that those motives are regulated and distributed in proportion to the emotional reactions of happiness or depression, then, obviously, we have the key that unlocks the secret of ethics and of human contact. If you and I do what we do in this world largely because of the emotional reactions involved, which either bring peace of soul or disturbance of spirit, then the things we do, the emotional reactions we experience, are vitally to be considered in the program of higher social beauty and social contacts, and it seems to me, in our discussion of Happiness, we should persistently make an effort to eliminate that which might be called cheap and shoddy or sentimental, purely emotional, as interpreted in terms of pleasure. There is a vast difference between pleasure and happiness. Pleasure is of the moment and does not consider consequences. Happiness is eternal and can only exist when consequences are considered. The difference between Pleasure and Happiness is precisely the difference of consideration of consequences. Those who are satiated with pleasures and its desires, who think of expressing the animal predispositions of nature in the flighty and in the unenduring transitory moments of pleasure never consider consequences. Only the genius of Happiness has the faculty of considering consequences. No man can be supremely happy in this world who by any program of his life deserts the penalty of what will be the consequences. We cannot be happy when we rob or steal or hurt; we cannot be happy when we interfere with the development of another life; we cannot be happy when we are intolerant; we cannot be happy when we are at war, when we commit crime or sin. No sinner was ever happy, though the fruits of sins have brought temporary pleasure. It is only when

we come to a distinct understanding between that which is basic in the world of emotionalism and that which is only transitory that we have a true conception of what Happiness is.

If I am to enter into the philosophy of Pleasure which does not consider consequences, obviously there will be a breaking down of conscience and such collapse of the ability of experience, remorse that sin will ultimately swallow the soul, and physical decay will be the penalty of the body. There are always two reactions to every action. The first is the reaction of the spirit, and the next is the reaction toward the physical. A collapse of the physical necessarily implies a reaction of that which is intangible, the world of the spirit, and the moment there is a collapse of the physical we can experience that same collapse of the spiritual. But this all applies to the philosophy of Pleasure. For no sinner (let me say again) was every happy, though they might often have been in the revels of pleasures.

When you and I can become so fundamental in our approach toward our conduct and the character of life that we can distinguish between these reactions and keep alive upon the altar of the higher life the flames of conscience always devouring with their ever-increasing fury that which is dross, ugly and unclean, if we can keep that aglow in our lives, then the things which we do in our lives will always be proportionate to our happiness, and whether we emphasize this or that question in life as the ultimatum of our ambition, we shall find that we have at last found that what the philosophers (even Socrates) have said repeatedly, to be the ultimate aim of every life, is to find itself honestly happy. And there is no greater ambition for a life than to be honestly happy.

Happiness is an order of nature. We were never intended by any process to be miserable ones of the dust. Man is not a mass of putrid, decaying and rotting flesh. Man's body is but a medium through which it can express the spirit, and all the laws of the body it obeys in expressing the things of the spirit are in themselves sublimating to the perfection of the body, health and the sobriety of true living.

Happiness is the natural; unhappiness is the unnatural. Health is natural; disease is the unnatural and the unreal. Harmony is the law of nature; discord is the penalty of violation. Happiness is every man's right. It is more than his duty. Happiness is the natural condition of mind and of heart that every man is entitled to. It is the supreme objective by which we pass through the experiences of life that we do pass through. When I hear men say that they like it only for the spirit of the battle involved, for the love of the fight, I always detect upon more careful scrutiny that that in itself is not the reason. It is only an excuse. For every quest of life that you and I are in, everything that we are trying to do, that represents supreme nobility and an honest purpose in life, is that through some process, either of sacrifice on the part of ourselves, a willingness to go without that another might have, the spending of sleepless nights that someone might rest, traveling long trails alone that some one else might have open trails and crowded trails with those they love; the sacrifices of life are, after all, no matter the pangs that we might feel they cause to us, the stepping stones upon which we build our higher happiness.

And, after all, the objective, way in the background of each of our lives, is the objective of happiness. We instinctively draw forward that which is natural and normal. Nature is in conspiracy against the abnormal and the unnatural. The laws of nature, as applied to every institution in the world of natural life, when correctly obeyed, will bring inevitably to every soul a degree of happiness commensurate with the dignity and the sacrifice of their life.

If you are unhappy this morning, look not around you; look inside your own heart. If you are miserable today, lay not the blame on another. Don't come with your petty excuses of environment. Rise in the noble dignity of your own individual beauty which every individual has, and by adjusting yourself to the laws of harmony you will find a reaction of peace, which is another word for happiness. For there can be no happiness where there is no peace, and there can be no peace where there is no happiness.

Storm-tossed soul, twisted by the tempests of life, out upon the heaving billows and the sighing of the ebb and fall of the tides of life, that soul in contact, even with all that can be happy. Yes, happy. This is not a paradox, only on the surface; and, like every true paradox, by careful analysis a truth is involved. Happiness we can have even amidst the storm and the tempest, but it only can come through obedience, through the inner law of the spirit, and the ability to so organize life that we are the masters. A nobility to so distribute our environment that we create it and not it create us. A hovel with a poem; a garret with great art; a despicable life with a great impulse. The laws of contrast are in conspiracy and one will kill the other sooner or later. You cannot wallow with the swine and retain the nature of an angel. You cannot play with sin and have the spiritual peace of right living. The sophistries of life under the law of happiness are not those that you might imply from my subject as regards money and fame and wealth. They are not of my concern this morning. Money, wealth, fame, these are mere by-ways in life in the philosophy of happiness. It is a deeper penetration than that in the dissection of the spiritual processes by which we attain happiness that was my concern in building this address for you today. For I see two things very clearly. I see that the most of us under-estimate the potentiality of our real self. Most of us are only functioning at about an average of twenty-five per cent. How much are you functioning to meet all the potentiality of yourself? Are you exhausting today the great potentiality of your brain? How many books have you crowded your minds with in the past six months? What have been the circumstances that you have permitted to disturb you? Have you been irritated by the petty? Have you been upset by the temporal? What are you doing with your emotional reactions? Are you prostituting them over the unimportant and non-eternal? Are you prostituting your intellect over things that are not worth while? For every prostitution of the emotions of our body that is not productive of some great creative process, every time there is an abandonment from the superlative in our lives, then we pay for it, and you pay with a penalty that you cannot escape, for the truest sentence that was ever penned by the mind of man is this sentence:

"Whatsoever a man soweth that shall he also reap." There is no greater truth. And if you think you are big enough or rich enough or brave enough or smart enough to secure enough to run away from that truth, you try it! You will find that it will overtake you somewhere along the way.

Now then, obviously, we can come back to that great moment where that great poet said: "The fault, dear Brutus, is not within our stars, but within ourselves, that we are underlings."

And if I could inculcate this truth into the hearts of this audience today, that we create, that we in that sense partake not only of the nature of God but of the faculty of God we would all be a happier people.

THE PEOPLES CHURCH

Pantheon Theater
4650 SHERIDAN ROAD, CHICAGO.
Sundays—10:30 A M.

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THE LIBERAL

Published monthly by The Peoples Church.
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919 Sheridan Road Wellington 6147
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Mail all subscriptions to the Business Manager and all matters in regard to the advertising to the Advertising Manager.

"THE LIBERAL" will be mailed to any address in the United States for one dollar a year. In Canada and foreign countries the price is one dollar and fifty cents. Ten cents per copy.

A CALL FOR CO-OPERATION

The Board of Trustees of The Peoples Church with their customary desire to exented the influence of the Church and its activities deemed it expedient to inaugurate this magazine. After carefully considering the proposition from every angle it was decided that a venture of this sort could be made a success but only with the co-operation of the members and friends of the Church. The editorials will be written by Dr. Bradley unless otherwise signed. Each number will also contain an extract from a sermon delivered by the pastor during the month. The various activities of the Church will be featured.

All money from the subscriptions will go into the treasury of The Peoples Church to assist in defraying the expenses of the Church. The advertising bears the expense of the magazine. They are two ways everyone can help—First by sending your subscriptions to the Business Manager. Every dollar of this money, except the cost of mailing your magazine goes into the treasury of the Church. The next way in which you can help is by patronizing the advertisers, who make the magazine possible. When you make a purchase from one of our advertisers, take the time to tell him that you appreciate his interest in the magazine. Mrs. P. E. Goold, 919 Sheridan Road, Wellington 6147, who has been for many years the efficient secretary of the Church, will have charge of the subscription list. Please send your subscriptions to her. Remember that when you subscribe to the magazine you are directly assisting in helping the Church to operate. Will you not now turn to page 13 and sign your name to the space provided—cut out the blank—and mail to the Business Manager? The magazine will be of sufficient interest to file. You will want to begin with the first number. "THE LIBERAL" will be on sale at the sermon table in the lobby of the theater before and after the Sunday morning services.

THE WOMAN' CLUB OF THE PEOPLES CHURCH

One of the most efficient working units in the life of the church is The Woman's Club. Their year of activities, which is about to close, has been the most successful in the history of the organization. Every Monday during the Church year, they have held a meeting for some work along philanthropic and educational lines. They have been giving a series of programs dealing with American authors and their works. A different leader has led the discussion. On two afternoons a month, they have held their meetings at the Edgewater Beach Hotel. The programs there have been of exceptional artistic and educational merit. On alternate Mondays the Educational and Philanthropic Departments have been meeting in the homes of members. The climax of the winter's work was reached at the Bazaar which was held under their auspices on April 2nd and 3rd, where in two days, they made a profit of over $1100.00. The annual meeting of the Club will be held at the Edgewater Beach Hotel, the morning of April 28th, when the election of officers and directors will take place, and after a luncheon, an afternoon program will be given, when Dr. Bradley will speak on the subject, 'Religion and Life." Miss Irma Becklenburg, a well-known Chicago pianist, will play, and Miss Hope Summers of Northwestern University will read a group of Spring poems.

The Educational Department has been most ably led in its activities by Mrs. A. W. Fuchs; and Mrs. C. W. Denicke has devoted her tireless efforts in her work as Chairman of the Philanthropic Department.

The membership in this Club is open to all of the ladies interested in the Church and its activities. Membership in the Church is not required for membership in the Club. A cordial invitation is extended to all the ladies in the Church to unite with this organization.

Mrs. Jane Waters French has been the efficient president of the Club for the past two years. — G. T. B.

THE TEMPLE CLUB OF THE PEOPLES CHURCH

The Temple Club of The Peoples Church is the Young Peoples Organization. Membership in this club is open to all of the younger group interested in the Church. The Club has held during the season a series of programs and social affairs. They are planning to maintain their activities in various forms during the summer period. The Young Men of this Club have greatly assisted the Church by acting as Ushers at the Sunday morning services, while other members have held the Charity Baskets at the doors after the conclusion of the Services. The Club co-operates in every way in the life of the Church. The time and place of their meetings is announced on the Church Calendar every Sunday. The hundreds of young people attending the Services are most cordially invited to unite with The Temple Club.

THE PEOPLES CHURCH CHORUS CHOIR

An innovation in the Services of the Church has been the organization of a large Chorus Choir. With the rebuilding of the stage in the Theater, it has been possible to provide for one of the largest Chorus Choirs in the city. The Board of Trustees, after carefully considering several Chorus Directors, finally chose Mr. DeWitt Durgin Lash, who has accepted the position as Musical Director and Conductor. Dr. A. P. Baur, who has been the organist of the Church for many years, will continue as organist. Dr. Baur has contributed to the dignity and beauty of the Services by his Sunday Morning Organ Preludes. Mr. Lash has been at work for only a short time, but has been able to essemble an organization now of sixty-eight voices. The Choir rehearsals are held every

Friday evening, at Chase Park Community House. Mr. Lash has had many years of experience in his work. He was the founder and the present conductor of The American Philharmonic Society. He will be at his Studio, 420 Fine Arts Building, every Tuesday and Thursday afternoons from two to four thirty, for the purpose of trying out voices for the Choir.

Membership in the Chorus Choir is still open and all who desire to become members are requested to meet Mr. Lash.

CHURCH NEWS

Easter Day in The Peoples Church will be one long to be remembered. Without any reservation it was the greatest Sunday in the history of the church. The doors were opened at 10 o'clock and at 10:20 there was not a seat to be had in the great auditorium. The chairman of the Auditing Committee, Mr. Thomas Manning, estimated that fully 2000 people were turned away. 2700 people attended the service. Dr. Bradley preached an appropriate sermon. The Peoples Church Chorus Choir under the leadership of Mr. DeWitt Durgin Lash, made their first appearance. They were enthusiastically received and made an effective contribution to the beauty of the service. There are fifty voices in the chorus and with the completion of the new platform and stage they will be augmented to one hundred. Any one who was fortunate enough to be inside the theater on Easter morning will never forget seeing and hearing them as they marched down the aisles in their beautiful new robes singing the processional. Mr. Lash and the choir are to be a very important part of the service from this time on.—G. T. B.

Dr. and Mrs. Bradley had as their guests over the Eastertide, the Doctor's father and mother, Mr. and Mrs. Robert Bradley of Linden, Michigan.

Dr. Bradley delivered the Easter Address for Apollo Commandery of the Knights Templar, at the Cort Theater, Easter Sunday afternoon at two thirty. His subject was—"Signs of Immortality."

Mr. C. K. Anderson, the President of the Board of Trustees, and Mrs. Anderson, 531 Roscoe St., have been spending several weeks in Florida. They gave up part of their vacation in order to be in Chicago at our Twelfth Annual Banquet. Since returning, Mr. Anderson has also made a business trip to New Orleans and New York City.

Mr. and Mrs. Frederick W. Spelz, 661 Irving Park Blvd., have returned from spending part of the winter in California. Mr. Spelz is the Vice President of the Board of Trustees.

Mr. and Mrs. E. L. Essley, 234 Warwick Road, Kenilworth, have returned to the city from their visit to Florida.

Mrs. Charles Ries, of 5307 Magnolia Avenue, is convalescing from a serious automobile accident, which occurred early in Winter.

Mrs. Hannah Goodfellow, 4254 N. Hermitage Avenue, who for many years has been a loyal attendant of the Church, met with a serious accident by a fall in her home; is somewhat improved.

Mrs. Dudgeon of Hermitage Avenue, who sustained a serious injury, resulting in a broken hip, has been a patient in the Ravenswood Hospital for several weeks; she is improving, and will soon be able to take up her residence at the Edgewater Beach Hotel, having given up her former home.

Mrs. H. A. Borresen, 826 Eastwood Avenue, who was compelled by illness to give up much of her Church activity during the Winter is very much improved. Mrs. Borresen did efficient work as Chairman of the Educational Department of the Woman's Club last year.

Dr. Bradley is always desirous of being available for any call in cases of sickness or trouble. By calling Edgewater 4342 any morning except Mondays, appointment may be made. He is always ready to assist wherever his services will help. All requests for Marriage, The Naming Service, Sick Calls, or Funerals, must be made to the above address.

The attendance at the Church Services this Winter has been the largest in the history of the Church. The Building Committee of the Board of Trustees are investigating several pieces of property with a view of purchasing, for building the future home of the Church. The next public reception for the members of the Church will be held on the first Sunday morning in May. An Application Blank for Membership will be found on the Church calendar. Those who desire membership in the Church are requested to sign in the space provided or to get in touch with the Secretary, Mrs. P. E. Goold, 919 Sheridan Roard, or the Pastor. A large list of new members were received into the Church on Easter Sunday.

AN APPRECIATION

The Woman's Club of The Peoples Church desire to gratefully acknowledge their appreciation to all who contributed in making the Bazaar recently held under their auspices the most successful ever held by the Club. They especially desire to express their thanks to the following firms and individuals:

—Donors For Bazaar—

S. J. Richman, use of store, Owner of building, 1057 Argyle St.
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TRUE!

"The clash of creeds continues, but increasingly beneath its clamor is the recognition that vital truth transcends the creeds, and that the need of our time is for the positive presentation of truth in such simplicity that the faith of men can lay hold upon it without controversy, and the lives of men can find in it the power to enrich and quicken."

—S. J. Duncan-Clark, Editorial, Chicago Evening Post, March 15, 1924.

ANNOUNCEMENT

The Peoples Church welcomed to its membership on Easter morning the following New Members:?

Miss Olive E. Anderson, 1305 Early Ave.

Miss Elizabeth S. Anderson, 1305 Early Ave.

Mr. S. Campbell, 4711 N. Lawndale Ave.

Miss Marie Durst, 5121 Kenmore Ave.

Miss Bertha R. Crane, 2205 Cleveland Ave.

Mr. Torry Sydney Elston, 1269 Early Ave.

Mr. Charles M. Galitz, 1756 Montrose Ave.

Mr. George Lamar Hesselberg, 843 Galt Ave.

Miss Edith Hildebrand, 4802 Sheridan Rd.

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PULPIT ANNOUNCEMENTS

Dr. Preston Bradley announces the following subjects for the remaining services of the church. The church closes Sunday morning, June 8th, and the services will be resumed Sunday morning, October 5th.

April 27, "The Other Side of Catholicism."

May 4, "The Other Side of Protestantism."

May 11, Mother's Day Service.

May 18, "The Other Side of Atheism."

May 25, Memorial Day Service.

June 1, "The Other Side of Christian Science."

June 8, Annual Baccalaureate Sermon and Closing Service.

BOOK CHATS

On this page from month to month, I will mention the various books which those interested in the Liberal view point will find to be of inspiration and help. The year 1923 was most auspicious in its contribution to the literature of Liberalism. Every week I receive requests asking the question, "What books will I read to help me in understanding the problems of religion?"

This month I am going to mention a few books of distinct value. They are as follows:

"The Freedom of the Mind in History" by Henry O. Taylor.

"The Making of the Western Mind," by Stawell & Marvin.

"Emergent Evolution" by Lloyd Morgan.

"Essays of a Biologist' by Julian Huxley.

"Evolution and Religion" by Henry F. Osborn.

"A Living Universe" by L. P. Jacks.

"Origin and Evolution of Religion" by E. Washburn Hopkins.

"The Understanding of Religion" by Edwin T. Brewster.

"Where Evolution and Religion Meet" by Coulter.

"Why I Believe in Religion" by Charles R. Brown.

"A Late Harvest" by Dr. C. W. Eliot.

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